

SATIRE XV

Quis nescit, Volusi Bithynice, qualia demens
 Aegyptos portenta colat? crocodilon adorat
 pars haec, illa pauet saturam serpentibus ibin.
 effigies sacri nitet aurea cercopithecii,
 dimidio magicae resonant ubi Memnone chordae 5
 atque uetus Thebe centum iacet obruta portis.
 illic aeluros, hic piscem fluminis, illic
 oppida tota canem uenerantur, nemo Dianam.
 porrum et caepe nefas uiolare et frangere morsu
 (o sanctas gentes, quibus haec nascuntur in hortis 10
 numina!), lanatis animalibus abstinet omnis
 mensa, nefas illic fetum iugulare capellae:
 carnibus humanis uesci licet. attonito cum
 tale super cenam facinus narraret Vlixes
 Alcinoos, bilem aut risum fortasse quibusdam 15
 mouerat ut mendax aretalogus. 'in mare nemo
 hunc abicit saeua dignum ueraque Charybdi,
 fingentem inmanis Laestrygonas et Cyclopas?
 nam citius Scyllam uel concurrentia saxa
 Cyaneis plenos et tempestatibus utres 20
 crediderim aut tenui percussum uerbere Circes
 et cum remigibus grunnisse Elpenora porcis.
 tam uacui capitis populum Phaeaca putauit?
 sic aliquis merito nondum ebrius et minimum qui

2 Aegyptos *P*: Aegyptus Φ

4–8 *uersus Guieto suspecti*

5 dimidio...Memnone Φ : dimidium Memnona *frag. Bob.*: Memnonie *P*:
 Memnoni *Duff*

7 illic aeluros *U*: illic caeruleos Φ : illic aeruleos *P*

9 et frangere *PA*: ac frangere Φ

17 saeua *codd.*: Scylla *con.* *Schrader*

18 et Φ : atque *PSAT*

20 Cyaneis *PU*: cyanes Φ

23 tam uacui capitis *codd.*: sic uacuum cerebri *Prisc. G.L.K. iii. 218*

SATIRE XV

Quis nescit, Volusi Bithynice, qualia demens
 Aegyptos portenta colat? crocodilon adorat
 pars haec, illa pauet saturam serpentibus ibin.
 effigies sacri nitet aurea cercopitheci,
 dimidio magicae resonant ubi Memnone chordae 5
 atque uetus Thebe centum iacet obruta portis.
 illic aeluros, hic piscem fluminis, illic
 oppida tota canem uenerantur, nemo Dianam.
 porrum et caepe nefas uiolare et frangere morsu
 (o sanctas gentes, quibus haec nascuntur in hortis 10
 numina!), lanatis animalibus abstinet omnis
 mensa, nefas illic fetum iugulare capellae:
 carnibus humanis uesci licet. attonito cum
 tale super cenam facinus narraret Vlixes
 Alcino, bilem aut risum fortasse quibusdam 15
 mouerat ut mendax aretalogus. 'in mare nemo
 hunc abicit saeua dignum ueraque Charybdi,
 fingentem inmanis Laestrygonas et Cyclopas?
 nam citius Scyllam uel concurrentia saxa
 Cyaneis plenos et tempestatibus utres 20
 crediderim aut tenui percussum uerbere Circes
 et cum remigibus grunnisse Elpenora porcis.
 tam uacui capitis populum Phaeaca putauit?
 sic aliquis merito nondum ebrius et minimum qui

2 Aegyptos *P*: Aegyptus Φ

4–8 *uersus Guieto suspecti*

5 dimidio...Memnone Φ : dimidium Memnona *frag. Bob.*: Memnonie *P*:
 Memnoni *Duff*

7 illic aeluros *U*: illic caeruleos Φ : illicaeeruleos *P*

9 et frangere *PA*: ac frangere Φ

17 saeua *codd.*: Scylla *con.* *Schrader*

18 et Φ : atque *PSAT*

20 Cyaneis *PU*: cyanes Φ

23 tam uacui capitis *codd.*: sic uacuum cerebri *Prisc. G.L.K. iii. 218*

SATIRE XV

Who does not know, Volusius of Bithynia, what sort of monsters
crazy Egypt worships? This group reveres the crocodile
while that one shudders at the ibis stuffed full of snakes.
A golden image of the sacred long-tailed ape gleams in the place
where the supernatural strings sound out of Memnon chopped
in half 5
and ancient Thebes with its hundred gates lies razed to the ground.
Cats in one place, the river-fish in another, and in a third place
it's the dog which whole towns worship – but nobody worships
Diana.
It's a sin to abuse and chew to pieces a leek or an onion
(oh what pious folk, with these gods being born in their 10
gardens!) – no dinner table partakes of woolly beasts,
and it's a sin to slit the throat of a goat's kid in that country:
but they are allowed to eat human flesh. When Ulysses
was telling of a felony of this kind to a dumbstruck Alcinous
over dinner, it was wrath or mirth perhaps that he aroused
in some of them 15
as if he were a lying big-mouth. 'Is nobody throwing this man
into the sea?
He deserves a real-life Charybdis, and a savage one at that,
for inventing his giant Laestrygonians and Cyclops.
For I would sooner believe in Scylla, or the clashing Cyanean
rocks
and the bags full of storm-winds 20
or Elpenor, struck by Circe's flimsy blow
and grunting with the oarsmen pigs.
Did he think that the Phaeacian people were so empty-headed?'
This is how somebody might have spoken, and rightly so:
somebody not yet drunk

de Corcyraea temetum duxerat urna; 25
 solus enim haec Ithacus nullo sub teste canebat.
 nos miranda quidem sed nuper consule Iunco
 gesta super calidae referemus moenia Copti,
 nos uolgi scelus et cunctis grauiora coturnis;
 nam scelus, a Pyrrha quamquam omnia syrmata uoluas, 30
 nullus apud tragicos populus facit. accipe nostro
 dira quod exemplum feritas produxerit aeuo.
 inter finitimos uetus atque antiqua simultas,
 immortale odium et numquam sanabile uulnus,
 ardet adhuc Ombos et Tentura. summus utrimque 35
 inde furor uolgo, quod numina uicinorum
 odit uterque locus, cum solos credat habendos
 esse deos quos ipse colit. sed tempore festo
 alterius populi rapienda occasio cunctis
 uisa inimicorum primoribus ac ducibus, ne 40
 laetum hilaremque diem, ne magnae gaudia cenae
 sentirent positis ad templa et compita mensis
 peruigilique toro, quem nocte ac luce iacentem
 septimus interdum sol inuenit. horrida sane
 Aegyptos, sed luxuria, quantum ipse notauit, 45
 barbara famoso non cedit turba Canopo.
 adde quod et facilis uictoria de madidis et

25 duxerat *codd.*: produxerat *A*: deduxerat Φ

27 Iunco *A*: iunpo *P*: iunio Φ : uino *OU*

32 produxerit *codd.*: produxerat *AK*

35–38 summus...colit sed *del. Francke*

35 Ombos *PSU*: combos Φ

36 uolgo *PU*: uulgi Φ

40 uisa *codd.*: uis *H*

43 nocte ac luce *PAU*: luce ac nocte Φ iacentem *codd.*: calentem *coni. Plathner*

44 interdum *PSATU*: interea Φ

44–48 horrida...titubantibus *del. Francke*

45 Aegyptos *PU*: aegyptus Φ : est Coptus *coni. Markland*

46 cedit *codd.*: cedit *A*. turba *PT*: ripa $\Phi\Sigma$

who had only taken a tiny drop of booze from the Corcyraean
flagon: 25
for this was what the Ithacan recited to them, all by himself,
with no witnesses to back him up.
I will tell a tale of events which are amazing but which are
recent, from the
consulship of Iuncus, and from beyond the walls of boiling Coptus.
I will tell of the misdeed of a mob, an event more serious
than any tragedy:
for even if you unfurled all the trailing robes from Pyrrha
onwards, you will find that 30
no whole people perpetrates a misdeed in tragedy. Listen while
I tell you of a case of
what appalling savagery has committed in our own times.
Between the neighbouring peoples of Ombi and Tentyra there burns
to this day
an old and long-standing feud, an enduring hatred and a sore
which can
never be healed. On both sides the greatest degree of 35
rage in the mob arises over the fact that each of the two areas
hates the divinities of their neighbours. Each one thinks that
the only gods to be
counted as gods are the ones which it personally worships.
But when one tribe
held a time of religious festival, then all the chiefs and leaders of their
enemies
decided to snatch the opportunity, to stop them from 40
being aware of a happy and cheerful day, or the joys of a massive
banquet
with their tables set up at temples and crossroads,
on a couch which does not sleep and which lies there night
and day
and is then sometimes found by the seventh sunrise. Egypt
is certainly
rough, but (as I have noticed for myself) the foreign mob there 45
is a match for disreputable Canopus in terms of over-indulgence.
Consider this too: it was an easy victory over men who were
drunk and

blaesit atque mero titubantibus. inde uirorum
 saltatus nigro tibicine, qualiacumque
 unguenta et flores multaeque in fronte coronae: 50
 hinc ieiunum odium. sed iurgia prima sonare
 incipiunt; animis ardentibus haec tuba rixae.
 dein clamore pari concurritur, et uice teli
 saeuit nuda manus. paucae sine uolnere malae,
 uix cuiquam aut nulli toto certamine nasus 55
 integer. aspiceres iam cuncta per agmina uoltus
 dimidios, alias facies et hiantia ruptis
 ossa genis, plenos oculorum sanguine pugnosc.
 ludere se credunt ipsi tamen et puerilis
 exercere acies quod nulla cadauera calcent. 60
 et sane quo tot rixantis milia turbae,
 si uiuunt omnes? ergo acrior impetus et iam
 saxa inclinatis per humum quaesita lacertis
 incipiunt torquere, domestica seditioni
 tela, nec hunc lapidem, qualis et Turnus et Aiax, 65
 uel quo Tydides percussit pondere coxam
 Aeneae, sed quem ualeant emittere dextrae
 illis dissimiles et nostro tempore natae.
 nam genus hoc uiuo iam decrescebat Homero,
 terra malos homines nunc educat atque pusillos; 70
 ergo deus, quicumque aspexit, ridet et odit.
 a deuerticulo repetatur fabula. Postquam
 subsidiis aucti, pars altera promere ferrum
 audet et infestis pugnam instaurare sagittis.

52 *interpunxit Markland*

56 *agmina codd.: agmine PU*

58 *ossa codd.: ora Markland (qui plenosque quoque coni.)*

60 *nulla codd.: nuda U*

61 *quo PO: quod Φ*

64 *seditioni Hadr. Valesius et Σ: seditione PΦ: seditionis Markland*

65 *hunc lapidem codd.: hos lapides coni. Guyet. qualis et P: quales et O: qualis se F: quali se Φ: qualem uel UO*

67 *quem codd.: quos Guyet*

69–71 *uersus damn. De Jonge*

71 *fortasse delendum censuit Knoche*

slurring their words, staggering around from the umixed wine.

On one side was

a men's dance, with black piper, there were some sort of
perfumes, flowers and lots of garlands on their heads. 50

On the other side was ravenous hatred. Taunts are the first things
which begin

to sound: with hearts on fire this is the trumpet-call of the spat.

Then they run at each other with matching roar. Instead
of a weapon

the unarmed hand rages. Few jawbones are not wounded,
hardly anyone in the whole skirmish keeps his nose 55
intact. Look through all the ranks and you would now see faces
ripped in half, appearances changed, bones gaping out of shattered
cheeks, fists filled with the blood from eyes.

The actual combatants think it is a game, however, and a boyish
mock-battle exercise, because they are not treading
on dead bodies. 60

They are right: what is the point of a scrapping mob of so many
thousands

if they are all still alive? So the fighting gets harsher and now
they start to look for stones on the ground, bend back their arms
and fling them – home-grown weapons for a riot.

This was not the sort of stone which Turnus and Ajax used, 65
nor the one that the son of Tydeus used to batter the hip
of Aeneas with

its weight, but rather the sort that hands, very different from those,
have the

strength to hurl – hands born in our own times.

For this race was declining even while Homer was still alive,
and the earth brings forth wicked and weedy men now. 70

Any god who has cast an eye on us laughs and scorns us.

Let my tale resume after this digression. Once they had been
reinforced with extra forces, one side has the nerve to
produce steel weapons and to renew the fighting with arrows
pointed at the enemy.

terga fugae celeri praestant instantibus Ombis 75
 qui uicina colunt umbrosae Tentura palmae.
 labitur hinc quidam nimia formidine cursum
 praecipitans capiturque. ast illum in plurima sectum
 frustra et particulas, ut multis mortuus unus
 sufficeret, totum corrosis ossibus edit 80
 uictrix turba, nec ardenti decoxit aeno
 aut ueribus, longum usque adeo tardumque putauit
 expectare focos, contenta cadauere crudo.
 hic gaudere libet quod non uiolauerit ignem,
 quem summa caeli raptum de parte, Prometheu, 85
 donasti terris; elemento gratulor, et te
 exultare reor. sed qui mordere cadauer
 sustinuit nil umquam hac carne libentius edit;
 nam scelere in tanto ne quaeras et dubites an
 prima uoluptatem gula senserit, ultimus ante 90
 qui stetit, absumpto iam toto corpore ductis
 per terram digitis aliquid de sanguine gustat.
 Vascones, ut fama est, alimentis talibus usi
 produxere animas, sed res diuersa, sed illic
 fortunae inuidia est bellorumque ultima, casus 95
 extremi, longae dira obsidionis egestas.
 [huius enim, quod nunc agitur, miserabile debet

75 fugae *POT*: fuga Φ . praestant instantibus Ombis *O*: praestant instantibus omnes *U*: praestant instantibus orbes *LZ*: praestantibus omnibus instans *PF GK*: praestantibus omnibus instant *AHT*.

76 palmae *codd.*: pampae *Salm*.

77 hinc *PO*: hic Φ

79 frustra *codd.*: frustra *OU*

85 Prometheu *Griffith*: Prometheus Φ : promethea *P*

86 donasti *Griffith*: donauit *codd.*

86–87 elemento...reor *del. Orelli et Hermann*

88 nil *PAFOT*: nihil Φ : mihi *Z*

90 ante *Lond.mus.Brit. Add. 11997 sicut coni. Housman*: autem *P Φ*

91 stetit *codd.*: uenit *Guyet*

93 alimentis Φ : elementis *P*. usi Φ : olim *PFOTU*

97–98 *del. Guyet, Francke*

97 huius enim *codd.*: cuius nam *Weidner*

While the Ombites chase them down, the men who dwell
in the neighbouring Tentyra 75
with its shady palm-trees turn their backs in a swift retreat.
Somebody from this side, running flat out in a state of excessive
nervous panic, slips and is captured. He gets chopped into
lots of
little chunks and fragments, so that one corpse can be enough for
many people. The victorious mob gnaws at his bones
and eats him 80
all up. They did not boil him first in a burning bronze pot or
roast him on spits – they thought that was so long and tedious
a process
to wait for the hearth-fire and were happy with raw corpse.
We can be happy here that they did not pollute the fire
which you, Prometheus, stole from the summit of heaven 85
and gave to the earth; I congratulate the substance itself
and I believe
that you are glad too. The man who could bring himself
to chew on a corpse
never ate anything with more relish than this meat:
for in a criminal case of such seriousness, so you don't ask
or wonder whether
only the first gullet felt the pleasure, the man who was just
before standing 90
at the back of the line, now that the whole body has been
consumed, draws
his fingers across the earth and gets a taste of the blood.
Vascones, as the story has it, made use of this sort of foodstuff
and extended their lives – but that is a different case.
There it was
the hostility of fortune and the extremities of war, the ultimate
misfortune, the dreadful starvation brought on by a long siege. 95
[The incident which is now in play is a case which ought
to arouse

exemplum esse cibi, sicut modo dicta mihi gens.]
 post omnis herbas, post cuncta animalia, quidquid
 cogeat uacui uentris furor, hostibus ipsis 100
 pallorem ac maciem et tenuis miserantibus artus,
 membra aliena fame lacerabant, esse parati
 et sua. quisnam hominum ueniam dare quisue deorum
 uentribus abnueret dira atque inmania passis
 et quibus illorum poterant ignoscere manes 105
 quorum corporibus uescebantur? melius nos
 Zenonis praecepta monent, [nec enim omnia quidam
 pro uita facienda putant] sed Cantaber unde
 Stoicus, antiqui praesertim aetate Metelli?
 nunc totus Graias nostrasque habet orbis Athenas, 110
 Gallia causidicos docuit facunda Britannos,
 de conducendo loquitur iam rhetore Thyle.
 nobilis ille tamen populus, quem diximus, et par
 uirtute atque fide sed maior clade Zacynthos
 tale quid excusat: Maeotide saeuior ara 115
 Aegyptos. quippe illa nefandi Taurica sacri
 inuentrix homines, ut iam quae carmina tradunt
 digna fide credas, tantum immolat; ulterius nil
 aut grauius cultro timet hostia. quis modo casus
 inpulit hos? quae tanta fames infestaque uallo 120

98 cibi *PΦ*: tibi *G*. sicut *codd.*: si cui *coni.* *Housman*

102–133 deest *Z*

104 uentribus *Hadr. Valesius*: uiribus *Φ*: urbibus *P*: fortibus *dub.*

Markland. abnueret *POTU*: abnuerit *Φ*

105 illorum *codd.*: ipsorum *U*

106 uescebantur *codd.*: uescantur *sed A*

107–108 nec...putant *del. Francke.* omnia cuiquam / pro uita facienda putat
coni. Griffith

107 quidam *PFOU*: quaedam *Φ*

113 diximus *codd.*: dicimus *F*

114 Zacynthos *P*: saguntos *uel* saguntus *Φ*: sacynthos *U*

116 Aegyptos *P*: Aegyptus *Φ*

117 carmina *codd.*: carmine *O*

119 quis *POTU*: qui *Φ*

pity in you, just like the people recently mentioned.]
After eating all the plants, after all the animals – whatever
the rage of an empty belly drove them to – when even
their enemies 100
were pitying their pale skins, their skinny bodies, their scrawny
limbs,
then they began to tear at other men's bodies out of hunger,
ready to eat
even their own. Who – of men and of gods – who would refuse
to grant pardon to bellies which had suffered dread horrors
and whom even the spirits of the men whose corpses they were
feeding on 105
could pardon? The teachings of Zeno offer us better
advice (for some people think that not everything is worth doing
for the sake of life), but how could a Cantabrian be a
Stoic, especially in the days of Metellus of old?
Nowadays the whole world has the Greek Athens
and our own equivalent 110
and articulate Gaul has taught British lawyers their job,
while Thyle is talking about hiring a public orator these days.
That people which we have discussed is noble. Zacynthus
was every bit as good
for courage and keeping their word but they excelled in suffering
calamity
and can excuse something similar: but Egypt is more brutal than
the altar of 115
Maeotis. For that woman of Tauris who invented the unspeakable
ritual – assuming
that you regard as worth trusting those things which poems
hand down – she only
sacrifices people. The victim fears nothing more extreme
or more serious than the knife. What crisis drove these men in the
recent events? What hunger was so great? Were weapons
pointed at their 120

arma coegerunt tam detestabile monstrum
 audere? anne aliam terra Memphitide sicca
 inuidiam facerent nolenti surgere Nilo?
 qua nec terribiles Cimbri nec Brittones umquam
 Sauromataeque truces aut inmanes Agathyrsi, 125
 hac saeuit rabie inbelle et inutile uolgi
 paruula fictilibus solitum dare uela phaselis
 et breuibus pictae remis incumbere testae.
 nec poenam sceleri inuenies nec digna parabis
 supplicia his populis, in quorum mente pares sunt 130
 et similes ira atque fames. mollissima corda
 humano generi dare se natura fatetur,
 quae lacrimas dedit. haec nostri pars optima sensus.
 plorare ergo iubet causam dicentis amici
 squaloremque rei, pupillum ad iura uocantem 135
 circumscriptorem, cuius manantia fletu
 ora puellares faciunt incerta capilli.
 naturae imperio gemimus, cum funus adultae
 uirginis occurrit uel terra clauditur infans
 et minor igne rogi. quis enim bonus et face dignus 140
 arcana, qualem Cereris uolt esse sacerdos,
 ulla aliena sibi credit mala? separat hoc nos
 a grege mutorum, atque ideo uenerabile soli
 sortiti ingenium diuinorumque capaces
 atque exercendis pariendisque artibus apti 145

124 Cimbri *codd.*: Cambri *Sang.* Brittones *AHL*: britones *PGKT*: bristones *F*:
 bistones *OU*: Teutones *Markland*

125 que *PSOTU*: ue Φ

127 fictilibus *codd.*: sutilibus *coni. Schrader*

134–5 causam...rei *del. Knoche*

134 causam dicentis *codd.*: casum lugentis *Wakefield.* amici *codd.*: amictus
Courtney

139 clauditur *codd.*: conditur *Guyet*

142 credit *PAOU*: credat Φ

143 ideo *codd.*: adeo *Nisbet*

145 fortasse spurium censuit *Nisbet*

145 pariendisque *OU*: ***iendisque *P*: rapiendisque *Vat.Reg. 2029*:
 capiendisque $\Phi\Sigma$

defences and so forced them to bring themselves to commit
 so abominable an
 atrocity? If the land of Memphis were bone dry, was there
 another way
 of shaming the Nile which was refusing to rise?
 Never have the terrifying Cimbri nor the Britons,
 nor the bloodthirsty Sauromatae nor the inhuman Agathyrsi 125
 raged with the madness of this unwarlike useless mob
 who like to hoist tiny sails on their clay boats
 and lean to the little oars of the painted pot.
 You will not discover a punishment for their crime, nor will
 you make
 these peoples suffer as they deserve – peoples in whose minds 130
 anger
 and hunger are of equal value and look the same. Nature claims
 that she gave us our softest hearts when she
 gave us tears. This is the best part of our sensibility.
 So she tells us to weep at the shabbiness of a friend
 who is in court pleading his case, the ward who is summoning
 his 135
 defrauding guardian to court: his face is streaming with tears
 and his girlish hair
 make his gender a matter of uncertainty.
 It is by nature's orders that we howl, when we meet the
 funeral of a grown-up unmarried girl, or when a little child
 is buried in earth,
 not yet old enough for the funeral pyre. For who is there who
 is good, who 140
 is worthy of the secret torch, living as the priest of Ceres wishes,
 who thinks that other people's misfortunes do not concern him?
 This is what
 marks us off from the herd of dumb animals. That is why we alone
 have been allotted
 a mind worthy of respect, we who are capable of grasping
 the divine
 and fitted for the practising and the creation of the arts. 145

sensum a caelesti demissum traximus arce,
 cuius egent prona et terram spectantia. mundi
 principio indulsit communis conditor illis
 tantum animas, nobis animum quoque, mutuus ut nos
 adfectus petere auxilium et praestare iuberet, 150
 dispersos trahere in populum, migrare uetusto
 de nemore et proauis habitatas linquere siluas,
 aedificare domos, laribus coniungere nostris
 tectum aliud, tutos uicino limine somnos
 ut conlata daret fiducia, protegere armis 155
 lapsum aut ingenti nutantem uolnere ciuem,
 communi dare signa tuba, defendier isdem
 turribus atque una portarum claue teneri.
 sed iam serpentum maior concordia. parcit
 cognatis maculis similis fera. quando leoni 160
 fortior eripuit uitam leo? quo nemore umquam
 expirauit aper maioris dentibus apri?
 Indica tigris agit rabida cum tigride pacem
 perpetuam, saeuus inter se conuenit ursis.
 ast homini ferrum letale incude nefanda 165
 produxisse parum est, cum rastra et sarcula tantum
 adsueta coquere et marris ac uomere lassi
 nescierint primi gladios extendere fabri.
 aspicimus populos quorum non sufficit irae
 occidisse aliquem, sed pectora, bracchia, uoltum 170
 crediderint genus esse cibi. quid diceret ergo

153 domos *codd.*: domus *U*

154 limine *Φ*: limite *PA*

163 rabida *codd.*: rapida *AGK*

166 et *PAOTU*: ac *Φ*

167 uersum damnavit *Nisbet*

168 nescierint *PAG*: nescierent *U Vat. Urb. 342*: nescirent *FLOTZ* extendere
PAT Sang.: extundere *Φ*: excudere *LO*

171 cibi *codd.*: tibi *U*

We alone have drawn down a heart which has been sent from
 the heavenly realm,
 something which beasts, which walk on all fours and gaze at
 the earth, lack. At the
 beginning of the world the common creator gifted them souls but
 nothing else. To us he
 also gave a heart, so that reciprocal affection would impel us
 to seek and offer help, 150
 to bring scattered people into tribes, to move away from the old
 grove and to abandon the woodland inhabited by our ancestors,
 to build homes, to join up another house to our own
 home – with the intention that collective self-confidence could
 give us
 sleep which is safe thanks to our neighbour's doorway, to use
 weapons 155
 to protect the man who has fallen or the citizen who is tottering
 with a serious injury,
 to sound the alarm on a shared trumpet, to find defence in the same
 turrets and to be held safe with a single key for the gates.
 As things are, there is more agreement among snakes. Beasts
 do not attack
 other beasts with spotted markings like their own. When did a 160
 stronger lion rob another lion of its life? In which grove
 did a boar ever breathe its last, killed by the teeth of a bigger boar?
 The Indian tigress maintains unbroken peace with the furious
 tigress: savage bears live in agreement amongst themselves.
 But for human beings it is not enough to have produced 165
 death-dealing steel on an unspeakable anvil, although the first
 blacksmiths
 used to forge only rakes and hoes, wearying themselves with
 mattocks and
 ploughshare and not knowing how to knock out swords.
 We are looking at peoples whose anger is not satisfied
 with just having murdered somebody, but who think that
 his chest, arms 170
 face are a type of food. What would Pythagoras say, where
 would he

uel quo non fugeret, si nunc haec monstra uideret
Pythagoras, cunctis animalibus abstinuit qui
tamquam homine et uentri indulsit non omne legumen?

not rather flee, if he were here to see these abominations now?
He abstained from eating all living things as if they were human
and did not even give his belly a treat with every sort of bean.